Roman-Catholick PRINCIPLES,

In Reference to

God and the King,

Explained in a LETTER to a Friend,

And now made Publick to shew the Connexion between the said

PRINCIPLES,

And the Late

POPISH PLOT.

The Third Edition, Revised.

Matth. 22. *v.* 21. *Render to* Cæsar *the things which are* Cæsar's, *and and unto God the things that are God's.*

John 11. *v.* 48. *If we let him thus alone, all men will believe on him, and the* Romans *shall come and take away both our* Place *&* Nation.

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SIR;

I Find your laſt as full of *Doubts* and *Inquietudes*, as your former was of *Heat* and *Zeal*: Whether meer *Compaſſion* hath altered your Judgement, or that You *Fear* your own Turn may be next, I cannot tell; But I eaſily percieve, You, and the greateſt part of Honeſt *Thinking Proteſtants*, as well as You, begin, (tho late,) to ſuſpect, That *Catholicks* have *Wrongfully Suffered* the loſs of their *Fame*, their *Goods*, their *Fortunes*, and many their *Lives*. Nor do I wonder to ſee you touch'd with ſome Concern at our *Miſeries*; For beſides the ſad Spectacles of *Bloodſhed*, (which I mention without any Reſentment, or Diſreſpect to the Government,) the *Priſons* have been filled with Us, whole *Families* Ruined and Exiled; poor *Widows* and Innocent *Orphans* have *Periſhed* through *Diſtreſs*, the very *Woods* and *Deſarts* have not wanted *Men* Dying with *Cold* and *Hunger*; And all this upon account of a *PLOT*, (Horrid indeed, and Deteſtable in it ſelf,) but which could never yet be Prov'd againſt Us, by any *One Credible Witneſs*, or *Probable Circumſtance* evincing the Crime.

Miſeries inflicted on *Catholicks*.

Through the Perjuries, Of Wicked Men.

True it is, Dr. *Oates*, Captain *Pedloe*, and others of *Debauch'd Lives*, and *Desperate Fortunes*, have *Positively Sworn*, (if bare *Positive Swearing*, without any other Probability of *Truth*, may ſtand for good *Evidence*,) to a *multiplicity of Particulars*. But theſe Men have been, and ſtill are, ſo *notoriouſly ſtigmatiz'd* with all ſorts of *Vice* and *Infamy*; Their *Oaths* have been Confronted with ſo many *Self-contradictions*; Their *Forgeries* accompanyed with ſuch *Incredible*, ſuch *Impoſſible Circumſtances*; Their *Lies* and *Fables* ſo ſtuffed with *Abſurdities*, *Non-ſenſe*, and *Follies*; The Crime of *Perjury* ſo often, and ſo plainly prov'd againſt them. In ſhort, both their Paſt and Preſent *Villanies* are now become ſo Apparent and Perſpicuous, that the greateſt part of the Nation hath an *Abhorrence* of Them.

But You tell me, (and You are in the right,) That the Thing which hath rendred *Credible* the Teſtimony of otherwiſe *Incredible Witneſſes*, againſt Us, and which hath Invalidated all *contrary Evidence* given in our behalf, is a *Perſuaſion* many *Proteſtants* have, That the *Catholick Religion* is made up of *Traiterous Principles*, Deſtructive to *Peace* and *Government*. You ſay You have been Inform'd by Common Report, by Printed Books; Nay, by ſome *Miniſters* in their very Pulpits, That *Catholicks* hold it an *Article of Faith* to Believe, *That the* POPE *can Depoſe* KINGS, *Abſolve their* Subjects *from their* Allegiance, *and Diſpoſe of* Kingdoms *to whom He pleaſes*: That to *Murder* Proteſtants, *and Deſtroy the* Nation *by* Fire *and* Sword, *for propagation of the* Catholick Faith, *are Works of* Piety, *and* Meritorious of Heaven. Theſe,

Evil Principles wrongfully Imputed.

and

and the like *Horrid Aſperſions*; together with I know not what Feigned *Idolatries*, *Superſtitions*, and *Abuſes*, are (as you have rightly Intimated,) laid to the Charge of *Roman Catholicks*, whereby to render both their *Faith* and *Perſons* Odious to many, (otherwiſe Well-meaning) People, who not ſufficiently examining the Truth of Things, but taking all for granted, Judge nothing *Ill enough* can be ſaid or done againſt *Men ſo Principled.*

And always diſown'd by *Catholicks.*

And is it not Strange and Severe, That *Principles*, and thoſe pretended of *Faith* too, ſhould be *Impoſed* upon *Men*, which They Themſelves *Renounce* and *Deteſt?* If the *Turk's Alcoran* ſhould in like manner be urg'd upon Us, and We hang'd up for *Mahumetans*, all we could do or ſay in ſuch a Caſe, would be *patiently to Die*, with *Proteſtation* of our own *Innocence.* And this is the Poſture of our *preſent condition*; We *Abhor*, We *Renounce*, We *Abominate* ſuch *Principles*; We Proteſt againſt them, and Seal our Proteſtations with our *Dying Breaths.* What ſhall We ſay? What can We do more? To *Accuſe Men* as Guilty in *Matters of Faith*, which They never own'd, is the ſame thing as to Condemn them for *Matters of Fact*, which they never did.

You preſs the *Queſtion*, and ſay, ſome of our *General Councils*, ſeveral *Papal Decrees*, and many of our *Doctors* and *Divines*, aſſert the fore-mentioned *Principles.* Sir, I have been Inſtructed in the *Articles of my Faith*, and I acknowledge the *Lawful Authority* of *General Councils*; Yet I profeſs I never learnt, or found aſſerted in any of them any ſuch *Principles.* And I propoſe unto You, this plain and ſhort *Dilemma*; Either the above-named Prin-

Principles are esteem'd by Us as *Matters of Faith* or not: If *they be*, what further can be required of Us, than to *Deny*, and *Forsake* such a *Faith?* And this We constantly do. But if They be not *Matters of Catholick Faith*, nor owned by Us as such, why are *Catholicks*, *as Catholicks*, punished for them? Why is Our *Religion* Persecuted on that account? Let those in Gods Name, if any there be, of what Religion soever, who *hold such Tenents*, *suffer for them*: Why should the *Innocent* be Involv'd with the *Guilty?* There is neither *Reason* nor *Justice* in it.

An Objection, Hereunto some Persons, (I hope out of Zeal and Misinformation, rather than Malice,) stick not to say; That *Dispensations*, and I know not what *Indulgences* and *Pardons*, whereby to Legitimate the Crimes of *Lying* and *Forswearing*, when the Interest of our Church requires; is a *main part* of our *Religion*: And by Consequence, the *Denyal* of our Principles, is no sufficient *Justification of our Innocence.* Answered. I answer; *First*, It is in the highest measure Censorious in any one, to *Impose* upon all Our *Ancestors*, and the greatest part of Mankind, who are, or have been Members of our *Religion*, such an Excess of *Folly* and *Wickedness*, as must needs have perverted all *Humane Society. Secondly*, If We could Lawfully Deny the *Principles of our Faith* when Interest requires; Why have We lost Our *Estates*, Our *Liberties*, Our *Lives* for the Profession of it? To what purpose are *Oaths* and *Tests* devised to intangle Us? How Impertinently is the frequenting the *Protestant Church*, and *Receiving the Communion*, proposed unto Us, and *Refused by Us?* *Thirdly*, Though many Men may be induced

induced to *Lie*, and *Forſwear*, when they have ſome Hopes or Proſpect thereby of *Temporal Advantage*; Yet that Perſons *Dying for their Conſcience* and *Religion*, (as divers have done, and thoſe no Fools, even by the Confeſſion of our Adverſaries,) ſhould be ſo ſtupendiouſly *Sottiſh and Mad*, either to imagine, that *Lies* and *Perjuries*, for *concealment of Treaſon*, *Murder*, *Maſſacre* and *Deſtruction* of others by *Fire and Sword*, ſhould be *Acts of Virtue*, *pleaſing to God*, *Diſpenſable by the* Pope, and *Meritorious of Heaven*: Or that, on the contrary, *Knowing*, and *Believing*, (as needs They muſt,) ſuch *Monſters* and *Horrours* to be *Odious* and *Deteſtable* in the ſight both of *God* and *Man*, They ſhould nevertheleſs, upon the very brink of *Eternity*, *Wittingly and Willingly* caſt Themſelves *Head-long* into an *Aſſured Damnation*; and this at a Time when they might have ſaved both *Bodies* and *Souls*, by meerly Diſcharging a good Conſcience, in acknowledging the *Truth*, and becoming *Honeſt Men*. This, I ſay is *Inhumane*, and contradictory to all *Senſe* and *Reaſon* to believe.

Now therefore I am come to what you ſo often, and ſo earneſtly preſs me to, (*viz.*) to ſatisfy the World, and clear *my Self*, my *Fellow-ſufferers*, and my *Religion*, from the Imputation laid upon Us, on pretence of ſuch *Principles*, by a True and Candid *Explanation* of my *Belief* and *Judgement*, in the Main Points of *Faith* and *Loyalty*, Controverted between *Catholicks* and *Proteſtants*, as they ſeverally Relate to *God*, and the *King*.

The Intent of this Epiſtle.

PARA-

PARAGRAPH I.

Of the CATHOLICK FAITH, *and* CHURCH *in General.*

Redemption in Christ,

1. THE Fruition of God, and Remission of Sin is not attainable by Man, otherwise then (*a*) *in and by the Merits of Jesus Christ*, who *gratis* Purchased It for Us. [a] Eph. 2. 8. 1 Cor. 15. 22.

applicable by Faith.

2. These Merits of Christ are not applyed to Us, otherwise than by a *Right* (*b*) *Faith* in Christ. [b] Mark 16 16. Heb. 11. 6.

Which is but One,

3. This *Faith is but* (*c*) *One*, Entire and Conformable to its Object, being *Divine Revelations*; to all which (*d*) *Faith* gives an undoubted Assent. [c] Eph. 4. 4. &c, [d] Jam. 2. 10

Supernatural,

4. These *Revelations* contain many *Mysteries* (*e*) *transcending the Natural Reach of Humane Wit or Industry*; Wherefore, [e] 1 Cor. 1. 20. Mat. 16. 17

By the Divine Providence to be Learnt,

5. It became the *Divine Wisdom* and *Goodness*, to provide Man of some (*f*) *Way or Means* whereby he might Arrive to the *Knowledge* of these *Mysteries*; Means (*g*) *Visible* and *Apparent* to all; Means (*h*) *proportionable* to the Capacities of all; Means (*i*) *Sure* and Certain to all. [f] Isa. 38 8. [g] Joh. 9. 41 [h] Mat. 11 25. [i] John 15. 22.

Not from private Interpretation of Scripture.

6. This Way or Means is not the *Reading of Scripture*, Interpreted according to the *Private* (*k*) *Reason* or (*l*) *Spirit* of every Disjunctive Person, or Nation in Particular; But, [k] 2 Pet. 3. 16. Pro. 14. 12. Mat. 29. 29 [l] 1 Joh. 4. 1. & 6.

7. It Pro. 12. 15.

But from ye Universal Church dilated, Continued

7. It is an *Attention* and (*m*) *Submission* to the *Doctrine* of the *Catholick or Universal Church*, eſtabliſhed by Chriſt for the Inſtruction of all, (*n*) *Spread* for that end throughout all *Nations*, and *viſibly continued* in the Succeſſion of Paſtors, and People throughout all *Ages*: From which Church (*o*) *Guided in Truth, and ſecured from Error* in Matters of *Faith*, by the (*p*) *promiſed Aſſiſtance of the Holy Ghoſt*, every one may, and ought to (*q*) *Learn* both the Right Senſe of the *Scripture*, and all other *Chriſtian Myſteries* and *Duties*, reſpectively neceſſary to Salvation.

and guided by the *Holy Ghoſt* for that end.

m] Matth. 18. 17.
n] Luk. 10. 16. Pſal. 2. 8. Iſa. 2. 2. &c. cap. 49. 6 Matt. 5. 14
o] Iſai. 59. 21. Joh. 16. 13. Ezc. 37. 26 Eph. 5. 25, &c. 1 Tim. 3. 15 Mat. 16. 18
p] Mat. 28 20. Joh. 14. 16.
q] Deu. 17. 8. &c. Mat. 23. 2.

8. This Church, thus Spread, thus Guided, thus viſibly Continued, (*r*) in *One Uniform Faith*, and *Subordination of Government*, is that Self-ſame which is termed the *Roman Catholick Church*, the *Qualifications* above-mentioned, (*viz.*) *Unity, Indeficiency, Viſibility, Succeſſion*, and *Univerſality*,) being applicable to no other *Church*, or *Aſſembly*, whatſoever.

This *Church* is the ſame with the *Roman Catholick*,

r] Can. 6. 8. Joh. 10. 16. Rom. 15. 5. Joh. 17. 22. Philip. 2. 2.

9. From the *Teſtimony* and *Authority* of This *Church*, it is, that We Receive, and Believe the *Scriptures* to be *Gods Word* : And as She can (*s*) *aſſuredly* tell Us, This or That Book is *Gods Word*, ſo can ſhe with the like *Aſſurance*, tell us alſo the True *Senſe* and *Meaning* of it in Controverted Points of *Faith*; The ſame *Spirit* that Writ the *Scripture*, (*t*) *Enlightning Her* to Underſtand, both *It*, and all Matters Neceſſary to *Salvation*. From Theſe Grounds it Follows,

From the Teſtimony of which, we receive the Scripture to be *Gods Word*.

s] Mat. 16. 18 1 Tim. 3. 15 Mat. 18. 17
t] Iſai. 59. 21. Joh. 14. 26.

10. All, and only *Divine Revelations* deliver'd by God unto the CHURCH, and propoſed by Her to be Believ'd *as ſuch*, are, and ought to be eſteem'd

Divine *Revelations* only Matters of *Faith*.

Divine *Revelations* only Matters of *Faith*.

esteem'd *Articles of Faith*; and the contrary *Opinions*, Heresie. And,

What *Heresie*, & what *Schism*!

11. As an *Obstinate Separation* from the *Unity* of the Church, in known declared *Matters of Faith*, is *Formal* (*u*) *Heresie*; So a wilful *Separation* from the *Visible Unity* of the same *Church*, in Matters of *Subordination* and *Government*, is *Formal* (*x*) *Schism*.

[u] 1 Cor. 11. 19. Mat. 18. 17

[x] Tit. 3. 10 1 Cor. 1. 10 *cap.* 12. 25

How Matters of *Faith* are proposed by the *Church*.

12. The Church proposeth unto Us Matters of *Faith*: *First*, and chiefly, By the (*y*) *Holy Scripture*, in Points plain and Intelligible in it. *Secondly*, By (*z*) *Definitions of General Councils*, in Points not sufficiently Explained in *Scripture*. *Thirdly*, By (*a*) *Apostolical Traditions*, deriv'd from *Christ* and his *Apostles*, to all Succeeding Ages. *Fourthly*, By her (*b*) *Practice*, *Worship* and *Ceremonies*, Confirming her *Doctrine*.

[y] Joh. 5. 39

[z] Acts 15. *per tot.*

[a] 2 Thes. 2. 15. *cap.* 3. 6. 2 Tim. 2. 2.

[b] Jam. 2. 18.

PARAGRAPH II.

Of Spiritual and Temporal Authority.

What is the Authority of *General Councils*.

1. *General Councils* (which are the Church of God, Representative) have no Commission from Christ to Frame *New Matters* of *Faith*, (these being sole *Divine Revelations*,) but only to (*a*) *Explain* and *Assertain* unto Us, what anciently was, and is Received and Retained, as of *Faith* in the Church, upon arising *Debates* and *Controversies* about them. The *Definitions* of which, *General Councils* in *Matters of Faith* only, and proposed *as such*, Oblige, under pain of *Heresie*, all the *Faithful*, to a *Submission of Judgement*. But,

Gal. 1. 7, 8.

[a] Deu. 17. 8. Mat 18. 17. Act. 15. *per tot.* Lu. 10. 16. Heb. 13. 7. 17.

2. It

An Explanation of the same Authority.

2. It is no Article of Faith to believe, That *General Councils* cannot *Err*, either in Matters of *Fact* or *Discipline*, alterable by Circumstances of Time and Place, or in Matters of *Speculation* or *Civil Policy*, depending on meer Humane Judgement or Testimony. Neither of these being Divine *Revelations* (*b*) *deposited* in the *Catholick Church*, in regard to which alone, she hath the (*c*) *promised Assistance of the Holy Ghost*. Hence it is deduced,

[b] 1 Tim. 6. 20.

[c] Jo 14. 16.

A Deduction from thence concerning Allegiance

3 If a *General Council* (much less a *Papal Consistory*) should undertake *to depose a King*, and *absolve his Subjects* from their *Allegiance*, no *Catholick as Catholick* is bound to *submit* to such a *Decree*. Hence also it followeth:

A second Deduction concerning the same,

4. The Subjects of the King of *England* lawfully may, without the least breach of any *Catholick Principle*, Renounce, even upon Oath, the Teaching, Mantaining, or Practising the *Doctrine of deposing Kings* Excommunicated for Heresie, by any Authority whatsoever, as Repugnant to the *fundamental Laws* of the Nation, *Injurious to Sovereign Power*, Destructive to the *Peace and Government*; and by consequence, in His Majesties Subjects, *Impious and Damnable*. Yet not properly *Heretical*, taking the Word *Heretical* in that connatural, genuine *sense*, it is usually understood in the *Catholick Church*; on account of which, and other Expressions, (no wise appertaining to Loyalty,) it is, that *Catholicks* of *tender consciences* refuse the *Oath* commonly call'd *the Oath of Allegiance*.

Declar. fac. Sorb.

Of the Oath of Allegiance.

The Bishop of *Rome* Supreme Head of the *Church* but not Infallible.

5. *Catholicks* believe, That the Bishop of *Rome* is the Successor of S. *Peter*, (*d*) Vicar of *Jesus Christ* upon Earth, and *Head of the whole Catholick Church*; which *Church* is therefore stiled *Roman Catholick*, being an *universal Body* (*e*) united under *one visible Head*. Nevertheless,

[d] Mat. 16. 17. Lu. 22. 31. Jo. 21. 17.

[e] Eph. 4. 11, &c.

6. It is *no matter of Faith* to believe, That the *Pope* is in himself *Infallible*, separated from a General Council, even in *Expounding the Faith*: By consequence *Papal Definitions* or *Decrees*, though *ex Cathedra*, as they term them, (take exclusively from a *General Council*, or *Universal Acceptance of the Church*,) oblige none under *Pain of Heresy*, to an interior Assent.

Nor hath any Temporal Authority over Princes.

7. Nor do *Catholicks as Catholicks* believe that the *Pope* hath any direct, or indirect *Authority* over the *Temporal Power* and Jurisdiction of *Princes*. Hence, if the *Pope* should pretend to *Absolve* or *Dispence* with His Majesties Subjects from their *Allegiance*, upon account of *Heresie* or *Schism*, such *Dispensation* would be *vain and null*; and all *Catholick* Subjects (notwithstanding such *Dispensation* or *Absolution*,) would be still bound in Conscience to *defend* their King and Countrey, at the hazard of their Lives and Fortunes, even *against the Pope* himself, in case he should invade the Nation.

1 Pet. 2. v. 12, &c.

The *Church* not responsible for the Errors of particular Divines.

8. And as for *Problematical Disputes*, or Errors of particular *Divines*, in this or any other matter whatsoever, the *Catholick* Church is no wise *responsible* for them: Nor, are *Catholicks as Catholicks*, justly *punishable* on their Account. But,

9. As

King-Killing, Doctring Damnable Hereſie.

9. As for the *King-Killing Doctrine*, or Murder of Princes, Excommunicated for Hereſie; It is an *Article of Faith* in the *Catholick* Church, and expreſly declared in the General Council of *Conſtance*, that ſuch Doctrine is *Damnable* and *Heretical*, being contrary to the known *Laws* of God and Nature. *Conc. Conſt. Seſſ. 15.*

Perſonal miſdemeanours not to be imputed to the Church.

10. *Perſonal Miſdemeanors* of what Nature ſoever, ought not to be *Imputed* to the *Catholick* Church, when not Juſtifyable by the *Tenents* of her Faith and Doctrine; For which Reaſon though the Stories of the *Paris Maſſacre*; *the Iriſh Cruelties*; Or *Powder-Plot*, had been exactly true, (which yet for the moſt part are Notoriouſly miſrelated) nevertheleſs *Catholicks as Catholicks* ought not to Suffer for ſuch *Offences*, any more then the Eleven *Apoſtles* ought to have Suffered for *Judas's Treachery*.

No Power on Earth can authoriſe Men to *Lie*, *Forſwear*, *Murther*, &c.

11. It is an *Article of the Catholick Faith* to believe, that no *Power* on Earth can *Licenſe* Men to *Lye*, to *Forſwear*, and *Perjure* themſelves, to *Maſſacre* their Neighbours, or Deſtroy their Native Country, on pretence of *promoting the Catholick Cauſe, or Religion*; Furthermore, all *Pardons and Diſpenſations* granted, or pretended to be granted, in order to any ſuch *ends* or Deſigns, have no other *validity* or Effect, than to add *Sacriledge* and *Blaſphemy* to the above-mentioned Crimes.

Equivocation not allowed in the Church.

12. The Doctrine of *Equivocation* or Mental Reſervation, however wrongfully Impoſed on the *Catholick Religion*, is notwithſtanding, neither taught,

taught, nor approved by the Church, as any part of her Belief. On the contrary, *Simplicity and Godly Sincerity* are constantly recommended by her as truly *Christian Vertues*, necessary to the Conservation of *Justice, Truth, and Common Society.* 2Cor.1.12

PARAGRAPH III.

Of some Particular controverted Points of FAITH.

Of Sacramental Absolution.

1. EVERY *Catholick is obliged to believe*, that when a Sinner (*a*) Repenteth him of his Sins from the *bottom* of his *Heart*, and (*b*) *Acknowledgeth* his Transgressions to *God* and his (*c*) *Ministers*, *the Dispensers of the Mysteries of Christ*, resolving to turn from his evil ways, (*d*) and *bring forth Fruits worthy of Penance*, there is (then and no otherwise) an *Authority* left by Christ to *Absolve* such a *Penitent Sinner* from his Sins; which *Authority* Christ gave his (*e*) *Apostles*, and their *Successors*, the *Bishops and Priests* of the *Catholick* Church, in those words, when he said, Receive ye the *Holy Ghost*, whose *Sins* you shall *forgive*, they are *forgiven* unto them, *&c.*

a] Ez. 18. 21. 2Cor.7.10
b] Ps.32.5. Pro.28.13.
c] Act. 19. 18.
d] Lu.3.18. 1Cor. 4.1. Jam 5.16.
e] Joh. 20. 21, *&c* Mat 18.18.

Of Satisfaction by penitential works.

2. Though no *Creature* whatsoever can make (*f*) Condign *satisfaction*, either for the *Guilt* of Sin, or the *Pain Eternal* due to it; (*g*) This satisfaction being proper to Christ our Saviour only; yet *penitent Sinners* Redeemed by Christ, may, as *Members of Christ*, in some measure (*h*) *satisfie* by Prayer,

f] Tit. 3.5.
g] 2 Cor. 3. 5.
h] Act. 26. 20.

Prayer, Faſting, Alms, Deeds, and other *Works of Piety*, for the *Temporal Pain*, which by order of Divine Juſtice ſometimes remains due, after the *guilt* of Sin, and *Pains Eternal* are (*gratis*) *remitted*. Theſe *Penitential Works* are notwithſtanding *ſatisfactory* no otherwiſe than as *joyned* and applyed to that *ſatisfaction*, *which Jeſus made vpon the Croſs*, *in vertue of which alone*, *all our good works find a grateful* (*i*) *acceptance in God's Sight.* Jonas 3. 5. &c. Pſa. 102. 9. &c. Pſ. 109. 23. Dan. 9. 3. Joel 2. 12. Luk 11. 41. Act. 10. 44. i] 1 Pe. 2. 5.

Indulgences are not Remiſſion of Sins, but only of Canonical Penances.

3. The Guilt of Sin, or Pain Eternal due to it, is never remitted by *Indulgences*; but only ſuch (*k*) *Temporal Puniſhments* as remain due after the Guilt is remitted; Theſe Indulgences being nothing elſe than a (*l*) *Mitigation* or *Relaxation* upon juſt cauſes, of *Canonical Penances*, enjoyned by the Paſtors of the Church on Penitent Sinners, according to their ſeveral Degrees of Demerit. And if any abuſes or miſtakes be ſometimes committed, in point either of Granting or Gaining *Indulgencies*, through the Remiſneſs or Ignorance of particular Perſons, contrary to the ancient Cuſtom and Diſcipline of the Church; ſuch Abuſes or Miſtakes cannot rationally be charged on the Church, nor rendred matter of Deriſion, in prejudice to her Faith and Doctrine. k] 1 Cor. 5. 3. &c. l] 2 Cor. 2. 6.

Abuſes herein not to be charged on the Church.

There is a *Purgatory* or *State*, where Souls departing this Life with ſome blemiſh

4. *Catholicks* hold there is a *Purgatory*, that is to ſay, a Place of ſtate, where Souls departing this Life, with Remiſſion of their Sins, as to the Eternal Guilt or Pain, yet (*m*) *Obnoxious* to ſome Temporal *Puniſhment* ſtill Remaining due, or not perfectly freed from the Blemiſh of ſome (*n*) *venial Defects* or *Deordinations*, (as Idle Words, &c. not m] Numb. 14. 20, &c. 2 Sam. 12. 13. &c, n] Pro. 24. 16. Ma. 12. 36. and cap. 5. 22. 26.

are purify'd not liable to Damnation) are (*o*) *purged* before their Admittance into Heaven, where nothing that is (*p*) *defiled* can *enter*. Furthermore.

o] Mat. 5. 26 1 Cor. 3. 15.

p] Rev. 21. 27.

Prayers for the Dead available to them.

5. *Catholicks* alſo hold, That ſuch Souls ſo detained in *Purgatory*, being the *Living Members* of Chriſt Jeſus, are *Relieved* by the (*q*) *Prayers* and *Suffrages* of their *Fellow-members* here on Earth: But where this *place* is? Of what Nature or Quality the Pains are? How long each Soul is detained there? After what manner the *Suffrages* made in their behalf are applyed? Whether by way of *Satisfaction* or *Interceſſion?* &c. are Queſtions Superfluous, and Impertinent as to *Faith*.

Superfluous Queſtions about Purgatory.

q] 1 Cor. 15 29. Coll. 1. 24. 2 Mac. 12. 42, &c. 1 Jo. 5. 16.

Of the merit of good Works, through the merits of Chriſt.

6. No Man, though *juſt*, (*r*) can *Merit* either an Increaſe of Sanctity or Happineſs in this Life, or Eternal Glory in the next, Independent on the *Merits* and *Paſſion* of Chriſt; Nevertheleſs in and by the *Merits* of Chriſt Jeſus, (*s*) the *good Work* of a juſt Man, proceeding from *Grace* and *Charity*, are *acceptable* to God, ſo far forth as to be, through his *Goodneſs* and Sacred *Promiſe*, Truly *Meritorious* of Eternal Life.

r] Jo. 15. 5. 16.

s] Mat. 16. 27 Cap. 5. 12. Cap 10. 42 2 Cor 5. 10 2 Tim. 4. 8.

Chriſt really preſent in the Sacrament of the *Euchariſt*.

7. It is an Article of the *Catholick Faith*, That in the moſt Holy *Sacrament* of the *Euchariſt*, there is Truly and Really contained the (*t*) *Body of Chriſt, which was delivered for us, and his Bloud, which was ſhed for the Remiſſion of Sins*; the ſubſtance of *Bread and Wine*, being by the powerful Words of Chriſt *changed* into the *Subſtance* of his Bleſſed Body and Bloud, the Species or Accidents of Bread and Wine ſtill remaining. Thus,

t] Mat. 26. 26. Mar 14. 22. Lu. 22. 19. 1 Cor. 11. 23. &c. Cap. 10. 16.

8. Chriſt

But after a ſupernatural manner.

8. Chriſt is not preſent in this Sacrament, according to his *natural* way of Exiſtence, that is, with extenſion of parts, in order to place, *&c.* but after a *Supernatural* manner, one and the ſame in many places, and whole in every part of the Symbols. This therefore is a real, *Subſtantial*, yet *Sacramental* Preſence of Chriſt's Body and Blood, not expoſed to the external Senſes, nor Obnoxious to corporeal Contingences.

Whole Chriſt in either ſpecies.

Hence Communicants under one kind no wiſe deprived either of the Body or Bloud of Chriſt.

9. Neither is the Body of Chriſt in this Holy *Sacrament*, *Separated* from his Bloud, or his Bloud from his Body, or either of both *disjoyned* from his *Soul* and Divinity, but all and whole (*u*) *living* Jeſus is *entirely* contained under *either* Species; ſo that whoſoever receiveth under *one kind*, is truly partaker of the *whole Sacrament*, and no wiſe deprived *either* of the Body or Bloud of Chriſt. True it is,

[u] Jo. 6. 48 50, 51. 57. 58. Acts 2. 42.

Of the Sacrifice of the Maſs.

10. Our Saviour Jeſus Chriſt left unto us his Body and Bloud, under two *diſtinct* Species or Kinds; in doing of which, he inſtituted not only a *Sacrament*, but alſo a Sacrifice; (*x*) a *Commemorative Sacrifice* diſtinctly (*y*) *ſhewing* his *Death* or Bloudy Paſſion, *until he come*. For as the *Sacrifice of the Croſs* was performed by a diſtinct *Effuſion of Bloud*, ſo is the ſame Sacrifice *Commemorated* in that of the (*z*) *Altar*, by a *diſtinction of the Symbols*. Jeſus therefore is here *given* not only *to us*, but (*a*) *for us*; and the Church thereby enriched with a true, proper, and propitiatory (*b*) Sacrifice, uſually termed *Maſs*.

[x] Luk. 22. 19, *&c.* [y] 1 Cor. 11. 26. [z] Heb. 13. 10. [a] Lu. 22. 19. [b] Mal. 1. 11.

Worship of Images wrongfuly Imposed on Catholicks. Yet there is some Veneration due both to Pictures,

11. *Catholicks* renounce all *Divine Worship*, and Adoration of *Images* or Picturs. (*c*) *God alone we Worship and Adore*; nevertheless we make use of Pictures, and place them in (*d*) *Churches* and Oratories, to reduce our wandering thoughts, and Enliven our Memories towards *Heavenly things*. And farther, we allow a certain *Honour* and *Veneration* to the *Picture* of *Christ*, of the *Virgin Mary*, *&c.* beyond what is due to every *Prophane Figure*; not that we believe any *Divinity* or Vertue in the Pictures themselves, for which they ought to be Honoured, but because the *Honour* given to *Pictures* is referred to the *Prototype*, or things represented. In like manner,

[c] Luk 4.8.
[d] Ex. 25. 18. 1 Kin. 6. 35 Luke 3. 22. Num 21. 8. Acts 5. 15.

And other sacred things.

12. There is a kind of Honour and Veneration Respectively due to the *Bible*, to the *Cross*, to the Name of *Jesus*, to *Churches*, to the *Sacraments*, *&c.* as (*e*) things peculiarly appertaining to God; also to the (*f*) *glorified Saints* in Heaven, as Domestick Friends of God; yea, (*g*) to *Kings*, *Magistrates*, and *Superiors* on Earth, as the *Vicegerents* of God, to whom *Honour* is due, *Honour* may be *given*, without any Derogation to the Majesty of God, or that *Divine Worship* appropriate to him. Furthermore,

[e] Jos. 7. 6. Exod. 3. 5. Psa. 99. 5. Phil. 2. 10. Luk. 3. 16. Act. 19. 12.
[f] Jo. 12. 26.
[g] 1 Per. 2. 17. Rom. 13. 7.

Prayer to Saints lawful.

13. *Catholicks* believe, That the *blessed Saints* in Heaven replenished with Charity, (*h*) *pray* for us their *fellow-Members* here on Earth; that they (*i*) *Rejoyce at our Conversion*; that seeing God, they (*k*) *see and know in him* all things suitable to their *happy state*; that God is *Inclinable* to hear

[h] Rev. 5. 8.
[i] Lu. 15. 7.
[k] 1 Cor. 13. 12.

their

their *Requests* made in our behalf, (*l*) and for their ſakes grants Us many Favours; That therefore it is *Good* and Profitable to *Deſire* their *Interceſſion*; And that this manner of *Invocation* is no more Injurious to Chriſt Our *Mediator*, nor *Superabundant* in it ſelf, than it is for one Chriſtian to beg the *Prayers* and *Aſſiſtance* of (*m*) *another* in this World. Notwithſtanding all which, *Catholicks* are taught not ſo to Relie on the *Prayers of Others*, as to neglect their own (*n*) *Duty* to *God*; in *Imploring* his *Divine Mercy* and *Goodneſs*, (*o*) in *Mortifying* the *Deeds of the Fleſh*; in (*p*) *Deſpiſing the World*; in *Loving and* (*q*) *Serving God and their Neighbour*; in *Following the Footſteps of Chriſt our Lord*, who is the (*r*) *Way*, the *Truth*, and the *Life*: To whom be Honour and Glory for ever and ever, *Amen.*

Yet ſo as not to neglect our Duties.

l] Ex. 32. 13 2 Chron. 6. 42.

m] Romans 15. 30.

n] Jam. 2. 17. 30. &c.

o] Rom. 13 14.

p] Ro. 12. 2.

q] Gal. 5. 6.

r] Joh. 14. 6

The Concluſion.

A Concluſion from the Premiſes.

THeſe are the PRINCIPLES, Theſe are the TREASONS, Theſe are the IDOLATRIES, and SUPERSTITIONS, which, though no other than what We have *Receiv'd* of our *Fore-fathers*, and what the greateſt part of the *Chriſtian World* now profeſs, yet have drawn upon Us poor *Catholicks* in ENGLAND ſuch *Dreadful Puniſhments*. I Beſeech you Sir, conſider our Caſe, without *Paſſion* or *Prejudice*, and I am con-

fident you will ſee, We are not ſuch *Monſters* as our Adverſaries Repreſent Us to be, nor entertain ſuch *Principles* as are Inconſiſtent with our *Duty* to GOD, and the KING.

An Objection Anſwered. You ſeem to ſay, This very PLOT with which We are charged, proves Us Guilty of *wicked Principles*. But, under Favour, You here commit a Vicious Circle in way of Arguing: For firſt, here are *wicked Principles* alledg'd to make good the *Proof* of a PLOT; And theſe being deny'd, the PLOT is introduced to make out the *wicked Principles*; As if a Man ſhould *ſay a thing*, becauſe he *thought ſo*, and give no Reaſon why he *thought ſo*, but only becauſe he *ſaid ſo*; which inſtead of *Proof*, is to beg the *Queſtion*. Certain I am, *Catholicks* both *Taught*, and *Practiſed* Principles of *Loyalty*, at a Time when the KING and Kingdom felt the *Dire Effects* of contrary *Perſwaſions*.

A ſecond Objection Anſwered You add, The two Houſes of *Parliament*, the *Judges*, and in a manner, the *whole Nation*, ſeem'd to Believe, and cry up the *Evidence* given of a PLOT. I anſwer, The moſt *Upright Perſons*, and thoſe even of *Supreme Authority*, may ſometimes be *miſinform'd*,

form'd, and conſequently *abus'd*, by the *Perjury* and *Malice* of *wicked Men*; Eſpecially when Minds are *exaſperated*, Jealouſies *heightned*, and Forgeries *abetted* and *multiplyed* by the *clandeſtine* endeavours of a *Malignant Party*, who love to Fiſh in Troubled Waters; and who by raiſing Feuds, and Fomenting Diſorders, make their way to *ſiniſter ends*. You your ſelf are ſenſible, there are a ſort of People, who under a colourable *Zeal againſt Popery*, (as they term it,) ſtrike at *Monarchy*, and *undermine the Government*. I ſhall not need to dilate on this Subject; our Nation hath once had a ſad Experience of this *Zeal*, and I heartily wiſh the ſame *Tragedy* may not be Acted over again.

Catholicks ſuffer for their Religion.

In Fine, whatſoever is pretended againſt Us, it is manifeſt We ſuffer for our Religion, and for *wrongfully traduced*. It is a farther Comfort to Us, that our Sufferings (God be praiſed) are in ſome meaſure, not unlike to thoſe of *Chriſt our Lord*; For it was laid to his Charge as it is to Ours, that he was a Traytor to (*a*) *Cæſar*; That he perverted the People, and endeavour'd the (*b*) *Deſtruction of Church and State*; Nor were there wanting, then as now, an OATS and BEDLOE, (*c*) *two falſe Witneſſes to Swear all this.* Thus

Their Sufferings not unlike to thoſe of Chriſt our Lord.

(*a*) Luk. 23. 2

(*b*) Jo. 11. 48

(*c*) Matt. 26 60.

Thus God, I hope, hath Predeſtinated Us, (as the Apoſtle ſaith) to be *conform to the Image of his Son*; to the end, that *Suffering* with Him, We may (through his Mercy) be Glorified together with him. Rom. 8.29 Ver. 17.

Sweet Jeſus Bleſs our *Soveraign*, Pardon our *Enemies*, Grant Us *Patience*, and Eſtabliſh *Peace* and *Charity* in our Nation.

This is the daily Prayer of,

SIR,

Your Faithful though

Diſtreſſed Friend,

M. B.

Errors eſcaped in the Marginal Texts,

Page 6. againſt Numb. 5. *for* Iſa. 38. 8. *r.* Iſa. 35. 8. Pag. 6. againſt Numb. 6. *for* Mat. 29. 29. *r.* Mat. 22. 29. Pag. 12. againſt Numb. 1. *for* Luk. 3. 18. *r.* Luk. 3. 8. Pag. 13. againſt Numb. 2. *for* Acts 10. 44. *r.* Acts 10. 4.

Pſalm 35. Verſe 11.

FALSE WITNESSES did riſe up; they laid to my Charge things that I knew not.

Matthew 5. Verſe 11.

Bleſſed are ye when Men ſhall Revile you, and Perſecute you, and ſhall ſay all manner of Evil againſt you FALSLY, for my ſake; Rejoyce and be glad, for great ir your Reward in Heaven.